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NEW LIGHT ON THE GERMAN REFORMATION

We have several books pertaining to the sources of our knowledge of the German Reformation.

The first[1] brings us a careful study of the mediating policy of Erasmus, and of his contributions to the more evanescent controversial literature of the early Reformation period. It contains also a document, hitherto unpublished, giving some account, by a personal witness, of the Regensburg Colloquy of 1541. It is a pity that these papers, with subjects so wide apart, should be bound together in a single volume.

The next of these books[2] brings together in a convenient form the ninety-five theses of Luther, and the literature for and against them which they at once occasioned. These documents have been published often, but they are assembled here in a form which renders it especially easy to study them. The text has been edited critically.

The third of these books,[3] containing the earliest ethical disputations of Luther, shows that the German Reformation sprang from moral, rather than from doctrinal, considerations, and that the theological revolt came later.

The most interesting and novel of these books[4] is a portrayal of Wittenberg as it was in 1507, shortly before Luther became connected with its university. The basis of the book is another book, hitherto not known to the world, but discovered by the editor in 1898 in the library of the University of Jena. The author of this forgotten book was Andreas Meinhard, a graduate of Leipzig, who had found employment at Wittenberg as an instructor, and naturally thought well of his new home. His book was intended to be romantic and popular, but it is only fantastic.

[1] *Die Vermittlungspolitik des Erasmus und sein Anteil an den Flugschriften der ersten Reformationszeit.* Von P. Kalkoff. *Antonius Corvinus' ungedruckter Bericht vom Kolloquium zu Regensburg 1541.* Von Paul Tschackert. Berlin: Schwetschke & Sohn, 1903. 97 pages. M. 4.40.

[2] *Luthers 95 Thesen samt seinen Resolutionen sowie den Gegenschriften von Wimpina-Tetzel, Eck und Prierias und den Antworten Luthers darauf.* Kritische Ausgabe mit kurzen Erläuterungen. Von W. Köhler. Leipzig: Hinrichs, 1903. vii+211 pages. M. 3.

[3] *Die ältesten ethischen Disputationen Luthers.* Herausgegeben von Carl Stange. Leipzig: Deichert'sche Verlagsbuchhandlung Nachfolger (Georg Böhme), 1904. xiv+75 pages. M. 1.60.

[4] *Die Universität Wittenberg vor dem Eintritt Luthers.* Nach der Schilderung des Mag. Andreas Meinhardi vom Jahre 1507. Von Johannes Haussleiter. Zweiter Abdruck mit Textbeilagen. Leipzig: Deichert'sche Verlagsbuchhandlung Nachfolger (Georg Böhme), 1903. 88 pages. M. 1.60.

It has for machinery a terrible storm, a wonderful dream, and various gods and goddesses. He tells us more about the city and the collection of relics in the castle church than about the university. He reaches the conclusion that,

through the labors of the Christian princes, Frederic and John, the place has advanced from a village to a city, from a village of clay to a city of stone, from an unholy village to a holy city, from an intellectually indolent village to an intellectually active city, from a poor village to a rich city, from a drunken village to a sober city, from an ignoble village to a noble city, from a peasant village to a city of free citizens, from an ignorant village to a learned city, from a weak village to a strong city, from an unknown village to a famous city, and perhaps to the most famous.

It is time to take breath. As we do so, let us be grateful both to the author and to the editor for this amusing yet faithful picture of the cradle of the Reformation as it was when Luther was about to begin his stormy career in it.

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THE ACTS OF PAUL

Scholars have long wondered how it happened that so important a document as the *Acts of Paul* should have failed to survive among the remains of early Christian literature. The work was of early date, as references to it in Origen, if not in Clement, testify. It was held in high honor, as Eusebius, Augustine, and several early lists of the New Testament books abundantly prove. And it was much longer than most of the other early Christian writings, as is shown by the number of *stichoi* given in the Codex Claromontanus and Nicephorus. What became of this important apochryphon? During the past seven years everyone has been made aware that it had not completely perished, after all, but that considerable sections of it existed under other names. It was in 1897 that Dr. Carl Schmidt announced his discovery of a Coptic version[1] of the *Acts* among the Reinhardt papyri at Heidelberg.[2] He informed the world that the original work contained three ancient Christian documents, viz., the well-known *Acts of Paul and Thecla*, the apochryphal correspondence with the Corinthians, and the *Martyrdom of Paul*. Enough of the Coptic text

[1] *Acta Pauli aus der Heidelberger koptischen Papyrushandschrift Nr. 1.* Herausgegeben von Carl Schmidt. Leipzig: Hinrichs, 1904. Textband: Uebersetzung, Untersuchungen und koptischer Text, viii+240+80 pages. Tafelband: xii+80 pages. M. 36.

[2] *Neue Heidelberger Jahrbücher*, Vol. VII, pp. 117 ff.